The Christian Century

A Journal of Religion

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Can Prison Be Made Redemptive?

By Augustus P. Reccord

Has the Church Betrayed Labor?

By Charles E. Sebold

Britain Girds for Battle

An Editorial

Communists Do Not Segregate

By Arthur E. Holt

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The CHRISTIAN CENTURY

September 9, 1931

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Contents

Editorial
- Editorial Paragraphs 1107
- Britain Girds for Battle 1109

Contributed Articles
- Has the Church Betrayed Labor? by Charles E. Sebold 1112
- Communists Do Not Segregate, by Arthur E. Holt 1114
- Can Prison Be Made Redemptive? by Augustus P. Reccord 1116

Verse
- Investiture, by Miriam LeFevre Crouse 1111
- The Thinker, by J. Clyde Keegan 1111
- Answer, by Kenneth W. Porter 1113
- Stigmata, by Eva Warner 1115

Books Reviewed
- Shadows on the Rock, by Willa Cather 1118
- The Quakers as Pioneers in Social Work, by Auguste Jorns 1119
- Old Blue Moon, by Howard W. Odum 1119
- The Greatest Saint of France, by Louis Foley 1119

Correspondence

News of the Christian World
- Correspondence from New York 1121
- British Table Talk 1121
- Correspondence from China 1122
- Correspondence from Germany 1123
- Correspondence from Cleveland 1125

The Office Notebook

Well, we have several fine cases of tan around the office this week. And every once in a while we catch some member of the staff looking out our tenth story windows over the tops of the buildings to where that tiny bit of Lake Michigan blue shows between the Congress hotel and the Crane building . . . pensively, as though it would be more agreeable to look at a sand dune than a batch of galley proof.

Oh well, autumn has its compensations. And did ever an autumn open with more "expectation" in the air? Good or bad; who knows? Germany—will she have a revolution? France—will she try to swallow the continent? England—will she swing to full-fledged socialism? China—will she starve? India—will she revolt? Mr. Hoover—will he call a special session? Mr. Gifford—will he get away with his new job? The disarmament conference—will it accomplish anything? The supreme court—will it grant Professor Macintosh another hearing?

That's enough for a starter.

Our readers will be glad to learn that our contributing editor, Dr. Reinhold Niebuhr, who has other business which has taken him hurriedly to England, expects while there to talk with Mahatma Gandhi, and to pass on the results of the interview to The Christian Century.

And another editor has been in Reno. Only three days, we hasten to add. But long enough to learn much about one of the most ominous situations in contemporary America. More of that, too, in forthcoming issues.

Everything seems to smack of economics these days. Here's something we cut out of the news correspondence from China, because it seemed to belong so much more in this column. At a summer resort over there where missionaries congregate one of the conservative stripe, chancing in on a discussion of the five-day week, settled the whole matter in this fashion: "No Christian can believe in it, for the Scriptures plainly say, 'Six days shalt thou labor and do all thy work!'"

And, we ask you, how are you going to get around *that?*

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The CHRISTIAN CENTURY
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EDITORIAL

AT Columbus, Ohio, a mass meeting was held yesterday which bids fair to mark a turning point in the national struggle over prohibition. It was at Columbus, as central a point as could have been chosen, that the first meeting of the newly organized Allied Forces for Prohibition opened the campaign which is to carry on with increasing power until after the elections next year. So much has already been printed in these pages concerning the purposes, the plans and the personnel of the new body that nothing more needs to be said in explanation of what is afoot. We trust, however, that our readers have grasped the full significance of the plan of the Allied Forces with reference to local communities. It is not the proposal of Dr. Poling, Colonel Robins, Congressman Hudson, Mr. Stewart and their associates merely to move in and out of a town, subjecting it to an inundation of prohibition oratory. That sort of thing has happened too often in the past. But this new drive has complete and practical plans which will leave a vigorous and coordinated local movement functioning wherever it has sent its teams of speakers. The speakers will rouse the country; no doubt about that. But the local camps of Allies which the speakers bring into being will insure victory at the polls.

The Allied Drys Go Into Action

Gandhi Goes to London

INASMUCH as he is now on board ship several hundred miles from land, it is probably safe to announce that Mahatma Gandhi is going to London. As to whether or not he will attend the round table once he gets there, experience suggests the wisdom of great conservatism in prophesying. But the chances are that he will. He will not, however, find himself in quite as friendly an atmosphere as would have welcomed him had the conference been held before the fall of the labor government. With the exception of Mr. MacDonald, all the men who might have been expected to urge the utmost liberality in dealing with Indian demands are now out of office. It looks from this distance, in fact, as though Gandhi had postponed the round table a little too long for the good of his own cause. The temptation to do so was enormous. Not only did such postponement, by putting the onus of preserving order on the British administration in India, make that administration progressively ready to make concessions, but it served also to act as a club wherewith to drive into line the recalcitrant Indian religious communities. For months Gandhi's attitude, toward both British and the Hindu-Moslem opponents, has been, "Accept my terms or I don't go to London." Now, however, events have forced his hand. With the possibility of a complete tory government in the offing, Gandhi has once more changed his mind and is on his way to negotiate as satisfactory a treaty as can be secured from the present coalition cabinet. The negotiations will be as fateful as any which have filled this fateful year.

Starting Community Drives

ALL over the country, local efforts to raise funds for the unemployment victims of the coming winter are getting under way. It is now admitted that there will be at least 7,000,000 wholly unemployed, with as many more working only part time, and with widespread wage cuts reducing the resources of those lucky enough to have continuous employment. The situation constitutes a major national calamity, and The Christian Century believes that only national aid is adequate to deal with it. But this is no time in which to risk the loss of public attention or sympathy by argument over theories of relief. Rightly or wrongly, the decision has been made to depend for aid on local and state funds. Governor Roosevelt is recommending that in New York a fund of $20,000,000 be raised by a 50 per cent increase in the state income tax. It is unlikely that such a measure, however just it may be in its effort to spread the burden equitably among those who have adequate incomes, will be enacted. In any case, in most of the

XUM

country what is done for the needy will depend upon what is raised from private and at least nominally voluntary contributions. Unless and until this condition is changed, the churches must not let their preferences for other forms of aid lessen in the slightest degree their support of this form. There is one paramount question now before the nation: Are the workless workers and their dependents to go hungry? When it is realized that at least 20,000,000 wholly and partially destitute will require relief for a period of something like sixteen weeks, the staggering task which confronts private charity is clear. It is time for the churches to begin pressing the moral responsibilities which this task involves on their constituents; the need is too great to wait until snow falls.

Movies in 1932 Will Be Lowest Yet

MUCH has been said in The Christian Century about the danger to children and to America's reputation in many of the current motion pictures. Readers should understand, however, that it is not only a few religious journals that are pointing out these dangers. One of the most valiant fighters for good pictures and against evil ones is Mr. P. S. Harrison who edits an exhibitors' trade journal called Harrison's Reports. Mr. Harrison makes no claim to be a reformer. He writes purely as an adviser to independent exhibitors in their own financial interests. But he sees clearly that the ultimate prosperity of the movies depends not only upon their cleanness, but upon their constructive contribution to humanity. His paper carries week by week reviews of the coming pictures. Some of his protests make those in the religious journals seem mild. For example, this description of a picture soon to appear:

> A young brother, one of three brothers, has secret relations with his middle brother's wife and is attempting to establish the same relations with his eldest brother's fiancee, although he is unsuccessful. . . . The middle (married) brother is secretly in love with his eldest brother's fiancee, and when they are married he becomes so despondent that, unable to induce her to become his, he commits suicide. A child is born to the eldest brother's wife but the husband thinks the child is his dead brother's. That any producer should even think of putting such a story into pictures, let alone produce it, shows but one thing—that some of them have lost their sense.

Mr. Harrison has recently been estimating the value of the 1932 product. His conclusion is that "the quality of all groups will be the lowest in years."

Did American Bankers Cut The British Dole?

SENSATIONAL reports have accompanied the cabinet crisis in England concerning an alleged dictation by American banking interests which produced the resignation of the labor government. While the crisis as a whole is discussed elsewhere in this issue, this aspect is of sufficient importance to merit special attention. The story, as first printed by the London Daily Herald, declared that the Federal Reserve bank of New York had made a cut in the unemployment benefits a stipulation before agreeing to make further loans to bolster up the pound. When the obvious inaccuracy of this—in view of the nature of the Federal Reserve bank—made a denial convincing, the story was amended to read that "American banking interests" had made the slashing of the dole the price of their aid. This obviously pointed to the house of J. P. Morgan & Company, which arranged the American participation in the subsequent $400,000,000 loan. And this, too, was denied, as was to be expected. Technically, we see no reason to question these denials. It seems to us extremely unlikely that, in any negotiations, the financiers would pick out one particular source of loss—especially when that source was as small in proportion to the total as the loss on the dole—and make action on that a *sine qua non*. Bankers are too suave to commit such a political mistake. But we see no reason to doubt, on the other hand, that the bankers refused to go on lending to Britain as long as the adverse budgetary balance continued to grow. Elementary banking caution would have prescribed such action. The effort to balance the budget involved the results, both to the cabinet and to the dole, that have taken place. That may not have been unacceptable to the money lenders, both in America and France. The incident will doubtless be used extensively in England when the next parliament is elected. Its principal lesson, however, should be to open the eyes of those who still live in a dream-world of American "isolation."

France Gets a Free Hand

IN ALL the excitement about the overturn in Britain it should not be forgotten that the most immediate international effect is on the position of France. It is not too much to say that the collapse of the labor government gives France what amounts to a free hand on the continent. For one thing, the tendency of British liberalism to come to the support of anti-French elements, as in the recent loan to Hungary, is now effectually checkmated. Britain has been brought too near to bankruptcy to go on financing operations or governments that oppose French wishes. In this regard, there is immense significance in the immediate announcement that, whatever the decision of the world court as to the legality of the proposal might be, Austria and Germany will not go forward with their plans for a customs union. In the second place, a British government that has Lord Reading in its foreign office and Sir Austen Chamberlain at the admiralty is going to be heavily loaded in advance in favor of falling in with French wishes. The tory attitude is, naturally, much more Francophile than that of either of the other British parties, and the present cabinet, with its heavy tory member-

ship, is likely to be followed in office by a mandated conservative government. Finally, the French have demonstrated the immense superiority of their financial position over that of any other nation in the world, except the United States. And even in comparison with the United States, French financial power does not come off badly. If France is serious in desiring to establish the European customs union that M. Briand has proposed, it can probably do so now, and on its own terms. And it will find little effective opposition to any other European policy it may support.

China Sets an Example in Motion Picture Control

IN ORDER to insure against motion picture films being sent abroad from China which may be damaging to the Chinese people, the ministry of finance has instructed the Chinese customs administration to prohibit their export unless previously viewed and approved by the national film censorship commission. Thus China insists that the movies made in that country shall not be exported from the country unless they fairly represent the Chinese people. America not only permits the exportation of the worst of Hollywood pictures without any interference, but has instituted in connection with the department of commerce a bureau of motion pictures whose function it is to increase the sale of American films abroad no matter how much damage those films may do to America's reputation. Gangster pictures by the hundreds just now are going from Hollywood to nearly every nation under the sun and are being received in Europe and the orient as representative of American life. Alternating with the gangster films are those of low sex standards, depicting the white man as not only not protecting his women-folk, but gliding with them down the primrose path. Here and there, of course, are a few good pictures. But the bulk of the export product is the unrevised and unsupervised mass of sentimentality or filth that Americans have come to think of as synonymous with Hollywood. Do the Chinese think more highly of their reputation than we of ours?

The Curse of Plenty

IT IS about time for President Hoover to begin work on the preliminary drafts of his Thanksgiving proclamation. What will he list as causes for national rejoicing? Will he include the time-honored phrases about our bounteous harvests? Just now it begins to look as if American ingenuity were being principally devoted to finding a way to squirm out from under this very bounty. The situation in wheat has reached a point where there are many in a mood to thank God for the starving Chinese as possible absorbers of some of the surplus. That cereal sold on the Chicago market on August 29 at the lowest point since 1852; corn was lower than for ten years past; oats and rye were lower than since 1896. All the result of a glutted market! Even the grasshoppers which have swept over certain portions of the northern cereal-raising states have been regarded as a very mild calamity—almost a blessing in disguise. Anything would be a blessing that protected the country against more bumper crops! The legislature of Louisiana has just passed, unanimously, a law prohibiting the planting of cotton in 1932. To be sure, the law will not go into effect unless the legislatures of states representing 75 per cent of the country's cotton production enact similar statutes before January 15 of next year. But the people of Texas, Arkansas, South Carolina and Mississippi are giving the Louisiana proposal very serious consideration, and there are a lot of things more improbable than that a large part of the south will cease to raise its staple crop for a year in order to win release from its debts. And at the same time the militia in Oklahoma and Texas are keeping the oil wells from flowing until a bayonet-enforced shortage shall have made it once more profitable to operate. Take it all in all, the famed American system of individual initiative in production would seem to have produced an economic *reductio ad absurdum*.

Britain Girds for Battle

NO RECENT EVENT has shown the extent and peril of the world crisis as clearly as the change of government in Great Britain. Nations wedded to a party system do not abandon it except under the pressure of a tremendous emergency. It took a world war to produce a coalition government in England prior to the event of the present summer. And politicians whose road to power is party service do not forsake that allegiance except as a last resort. The men who have hazarded, or surrendered, their membership in Britain's labor party can only have done so under the conviction that their nation's whole future is at stake.

Before the extent of the sacrifice made by Ramsay MacDonald can be comprehended it must be remembered that the parliamentary labor party is to a large degree a creature of his own making. He it was who, at the birth of the first independent labor party, was set aside to give his whole time and life to its nurturing. There were long months when the party, as such, was hardly more than Ramsay MacDonald in a stuffy little back room in a London building, writing innumerable letters and toiling away at the endless tasks which fall to the lot of any secretary of a venture which has a program and dreams, but no money. When Mr. MacDonald broke with the overwhelming majority of his cabinet he was destroying political associations which have been for him since the days of his earliest assaults on the citadels of power as bone of his bone and flesh of his flesh.

XUM

Nor is the sacrifice of Philip Snowden to be more lightly dismissed. Snowden's career, likewise, has been made possible by the labor party; without that party it is beyond belief that the crippled, scraggly-natured little Yorkshireman would ever have become a figure of national importance. And Mr. Snowden's future, which had been so often prophesied to include the prime ministry, was a party future. As far as any human eye can see Philip Snowden has shut the door on any hope of future advancement by following his chief into the coalition cabinet.

In the case of Mr. Thomas and Lord Sankey the personal sacrifice involved is not so large. Lord Sankey is one of the former liberals who came into the labor party with its rise to office; his course is a natural one under present circumstances. "Jim" Thomas, for all his personal popularity, has not been accounted a success in the labor government; in spirit, likewise, he has given many indications of swinging rapidly toward conservatism. Yet for him, too, there must have been abundant difficulty in the making of such a decision.

That nothing but an impending national tragedy could have induced Ramsay MacDonald to break up the labor government is made certain by the hazards which the change involves for his former foreign policies. Such distinction as Mr. MacDonald's two premierships have brought has been largely in the field of international affairs. Now for the rest of the life of this coalition, no matter what pledges may have been made by Mr. Baldwin, it is impossible to believe that the new government, with its heavy reliance on tory good will, will be able to project a foreign policy in any degree as liberal and venturesome as has been that of the labor party.

The Indian round table, for example, will never be as anxious to go the second mile in meeting the desires of the Indian nationalists with a tory Sir Samuel Hoare at the India office as it was while Mr. Wedgewood Benn presided there. The disarmament conference called for next February loses a large part of its slender chances for success by the disappearance of Mr. Arthur Henderson from the presiding chair. The definite trend away from support of French ambitions on the continent toward a policy of mutual cooperation based on German rehabilitation is already in peril, as the rejoicing of the Paris press testifies. What the effect will be on British relations with Russia it is too early to surmise. But—to sum up in a sentence the change that has taken place—it is unthinkable that the foreign policy of a government which finds its press support in the London Morning Post, the Times and the Rothermere press can be at one with the foreign policy of a government that found its support in the Daily Herald.

In view of the international interests thus imperiled, the extent of Britain's internal crisis can be gauged. In his radio appeal to the British public Mr. MacDonald sought to explain the factors which were involved. It is very doubtful, however, whether the larger part of the electorate, accustomed to thinking of Britain as a synonym for stability, wealth and power, can be made to realize that the British government suddenly awoke to find that, after it had been doing what it could to bolster up the tottering financial structures of governments in Germany and Hungary, it was itself confronted with imminent bankruptcy. And if the British government had gone bankrupt, of course the whole wide-ranging financial and economic structure of England would have followed it into the abyss.

The crisis was precipitated at the beginning of August by the report of the so-called May committee which, at the insistence of the conservative and liberal parties, had been appointed in March to study the government's financial situation. This non-political committee bluntly stated that the close of the financial year would find the government facing a deficit of $600,000,000—or more than three times the deficit forecast by Mr. Snowden in submitting his original budget. Nothing but a new budget could deal with such a deficit. That budget must do one of two things. It must either increase government income or it must decrease government expenses enough to take care of that missing $600,000,000.

Such a report, coming on top of the German crisis, produced something closely akin to a panic among the foreign investors who have, for generations, kept their surplus in London. Money began to flow out of London faster than it had ever flowed out of Berlin, and in larger amounts. The value of the pound was threatened; a $250,000,000 bolstering loan from the Bank of France and the Federal Reserve bank was soon announced to be all but exhausted. It became clear that the government must give immediate demonstration of its ability to balance the budget if further foreign loans to hold up the value of the pound were to be forthcoming, and that without those loans the whole British financial structure would go down. The decision could not be postponed; it must be made before the last of the $250,000,000 credit was exhausted, which meant before the end of August.

Faced with this decision, the labor party as a whole favored balancing the budget by increasing taxation. The labor party has been supposed to be a socialist party—although it has contained trade unionist elements that have not been socialist—and the proposal of increasing taxation, especially on the huge sums (said to total at least $20,000,000,000) which wealthy Britishers still have invested in other countries, was the natural one for such a party to make. Mr. MacDonald and Mr. Snowden, however, believed that any attempt to add largely to the taxes would increase foreign banking distrust of the government's stability. They joined, therefore, the conservatives and liberals who were calling for "sacrifice all round," and announced that the budget would be balanced by drastic reductions in governmental expenditures.

It is possible that such a program might have been

given the support of moderates in the labor party—of such a man as Mr. Henderson, for example—had it not included a proposed cut of ten per cent in the unemployment benefits. This "dole," as its opponents always designate it, has been for years a red rag to the conservatives. Originally designed as a mutually contributory insurance scheme, it has come to be, under the tragic conditions of industry in post-war England, rather a form of revolution insurance paid largely by the government. At the time Mr. MacDonald made his decision it was adding to the government deficit at the rate of about $5,000,000 a month.

To cut a tenth off the dole will not supply Britain with that missing $600,000,000. In fact, it will supply only $60,000,000—a sum so small in relation to the whole as to make many wonder why Mr. MacDonald should have destroyed his government to obtain it. The act is more symbolic than financial. It is meant to show to Britain, and to the world, that the whole population will be required to make any sacrifices that are necessary to put the government on a sound financial basis. As such it has been construed by the financiers. The immediate loan of $400,000,000 on a fifty-fifty basis by private bankers in the United States and France steadies the pound's value past all probability of depreciation, and there is every reason to believe that the new budget which Mr. Snowden will submit when parliament reassembles, whatever other sacrifices it may require from the taxpayers will, because it requires a proportionately heavier sacrifice from the beneficiaries of the dole, pass parliament without serious difficulty. But what happens after that, when Mr. MacDonald is again forced to go to the country, may be another story.

Of course, even though Mr. MacDonald has hazarded his political life to get a balanced budget and a secure pound sterling, he has not solved the issues that really underlay the whole crisis. The slowing up of the British industrial machine, with the consequent ceaseless rise in unemployment (now estimated as sure to pass 3,000,000 by October), is not remedied by these emergency measures. After the coalition has rendered its emergency service, there will be two—at least—fundamental fights still to be fought, and either will immediately wreck the present combination. There will be the fight, first, to shift Britain definitely from free trade to a protectionist basis. And there will be the fight, second, to reduce the standard of living of British workers to a scale approximately that of workers on the continent. The weight of capital will be thrown on the side of both changes. But the struggle before either is brought to pass will be long. And in the case of the second it will be unprecedentedly bitter.

The ultimate political result of Mr. MacDonald's course it is still too early to foresee. But the likelihood is a hastening of the return of Britain to a two-party system. The repudiation of the coalition by the labor party is sure to force that body, as the acknowledged opposition, much farther to the left. On the other hand, those who have approved the formation of the coalition will tend to find a future basis of working together in a conservative party with a fairly liberal social program. Labor, even under the leadership of Mr. Henderson, will go socialist. Its effort will be to return to power, not as a minority tolerated by a divided capitalist majority, but as an avowedly socialist body, ready to put into effect a socialist program.

The formation of the coalition government, therefore, is likely in the long run to serve to hasten England toward its ultimate decision as between a capitalist and a socialist order. It is another of history's ironies that two such theoretical socialists as Mr. MacDonald and Mr. Snowden should, because of their unwillingness or inability to apply socialist doctrine to the present crisis, have contributed so largely to producing this ultimate battle. But in the meantime, with the coalition in office, Britain girds to do battle to prove the soundness of her finance. She is in a desperately tight place, but the chances are that, with the aid of the capitalist resources of the rest of the world, she will pull through. Yet, while her underlying economic problems remain unsolved, the evidence of her nearness to disaster which the past month has brought must do deadly work in increasing the sum total of world unrest and pessimism.

VERSE

Investiture

A MAN may build in the open night
Four walls of light:
He will have a house, a fire to mend,
A hearth to serve his friend.

He may make a bed on the frozen ground,
Wrapped in glowing sound;
He may search his heart's store for bread,
And abundantly be fed.

MIRIAM LEFEVRE CROUSE.

The Thinker

THE savage beats his tom-tom;
He scalps his victim with a knife;
He plunders, murders, takes and burns
A village at a time.
The savage!

The Nordic prays to God—
And sinks a ship without a trace;
He plunders, gases, bombs, destroys
A nation at a time.
The thinker!

J. CLYDE KEEGAN.

Has the Church Betrayed Labor?

By Charles E. Sebold

DURING the past few years labor has been speaking quite frankly and openly about the church, condemning it, criticizing and advising it concerning its policy and message. The church is accused of betraying labor, betraying Jesus Christ, and being the tool of the employing classes. Some of the labor leaders who say this most bitterly were at one time ministers in the Christian church. "Opiate," "exploiter," "organized beggars," "money-changers," and "Judas" are just a few of the synonyms for "church" found in the dictionaries of many of the leaders of labor in the world today.

Perhaps the church has and still does, in some cases, give labor some cause for such a bombardment of invectives, but church people generally are no more proud of some of the activities of other church people than most Americans are proud of our government's activities in the central American republics. These criticisms regarding the faults of the church, as offered by labor, may be true in certain specific cases. On the other hand, the defensive protest that the workingmen, labor organizations and members, are religiously inclined is not true either generally or specifically in this country as a whole, at least in so far as I have been able to observe.

Record of the Protestant Ministry

Consider, first of all, the charge that the church has betrayed labor. What does labor mean by the church? Does it mean the Protestant ministry? If so I do not believe that such a blanket charge of betrayal can be made honestly.

In this city of Butte, for example, a highly organized labor town, there is a certain Protestant church that has had for many years the reputation of being the friend of labor. The church was founded with such an idea in mind. During the great mine troubles here the minister at that particular time took an active part on behalf of the miners. He addressed their meetings and aided them in every way possible. Because of his activities pressure was brought to bear upon him by "those in power" and he was forced to leave the church he served and the city as well. In his time of persecution not one of those whom he had sought to help came to his defense, so far as I am able to ascertain. He lost his position and his church because not enough working people were interested sufficiently in a church built to be a friend of labor to keep a minister, who was interested in labor, in the city; and this despite the fact that there are more than eight thousand organized workers in the city. One might rightly expect that out of that number there would be friends enough to support at least one church—but seemingly it was not so.

This same fate has been the lot of every minister of this particular church. Seven ministers have come and gone in twelve years and all of them have sought actively to befriend labor, because they themselves were interested in the welfare of laboring men, and because such interest was in keeping with the traditions of the church.

Failing a Friend

The present and eighth minister of this church has tried to keep faith with those same traditions, taking part in all the struggles, the ups and downs of labor in the city, being an honorary delegate from the local ministerial association to the central labor council. Because of his active interest in labor, the socialist party of the state, hoping to pull the labor vote, offered him the nomination for representative to congress, even though he is not a member of the socialist party, that is, he does not carry a card.

And yet after all, knowing the "powers that be," the labor group is willing to gamble that he will not last two years, with his views regarding labor, and economic and social problems. When the time comes for reverse of the tables of defense there will not be a sufficient number in the organization of labor with the courage to stand by one who has so many times befriended them and he will go the way of his seven predecessors. In spite of the reputation and tradition of this particular church and its ministry, less than ten members of organized labor in the city attend or hold membership.

Perhaps, looking at the problem from another angle, labor means by the church not the ministry but the people who make up the membership of the church. But then it is very evident that if the members of the Protestant churches have betrayed labor it has been due to the fact that labor does not compose the membership of the churches.

Church Members and Labor

Again, consider the city of Butte. There are more than eight thousand union men and women in the city. Government surveys show that over sixty per cent of the population does not belong or contribute to any church of any kind. There are, in all, three ministers in the city who are recognized by the central council of labor as being active friends of labor, never failing to support labor in its numerous struggles. The combined, active membership of the churches of these three men is less than four hundred. Labor, if it actually respected and wanted to help spread the message of the Bible, surely could find in one of these three churches a religion that justifies some faith in the church. Yet labor has failed to support any one of these ministers in the active way in which these ministers have supported labor. In other words, in the city of Butte at least, labor is betraying the churches and ministers who

have proved to be their best friends. (And in using Butte as an example, it is to be remembered that Butte is one of the most vital centers of organized labor in the country.)

A church is no more nor less than what its members and ministers make it. If labor believes in the message of the Bible and the way of life marked out by Jesus, as labor leaders so often claim, the eight thousand union laborers in the city of Butte could form one, two, or even three strong churches that might give to the city as a whole the message of the carpenter of Nazareth. And what is true of Butte might easily be and undoubtedly is true of every like center of organized labor. Either labor leaders are misled in their belief concerning the faith of the laboring classes in the message of the Bible or there is something else wrong about the accusations they make concerning the church's betrayal of labor.

Labor's Worst Betrayers

In so far as I am able to observe—and my experience has not been limited—the greatest enemies of labor are not to be found in the church nor in the ranks of politicians and capitalists. The greatest betrayers of labor are to be found within the very ranks of labor itself. To be specific: There is one international organization of labor which has a president who is known and admitted to be the greatest enemy of labor in the organization—within its very own ranks. He has violated numerous contracts and done little but break up local organizations within the international. Records show that he has not organized one new local but through his own efforts has broken up some hundred since his election. Because certain locals were not satisfied with his actions and sought to call meetings to consider ways and means of securing his removal from office, he summarily dismissed said locals from the international organization, in violation of standing agreements signed by himself, before the called meetings could be gotten into action.

I have seen men, delegates to conventions, who claim to be great advocates of organized labor, demand ten dollars a day plus their expenses to attend a meeting of the state federation of labor when their wage scales were six and seven dollars per day on the job. Such demand was made even when the local central council was known to them to be short of funds. Their interest in the labor movement, in this state where organized labor is their bread and butter, did not compel them to sacrifice a bit from their own pockets for the sake of the cause. They are interested in the movement in so far as the movement pays them in dollars and cents.

During a recent strike the locals involved asked the support of the city as a whole, and the city gave it; while at the same time another local, not involved in this particular strike, refused to stand by the strikers merely because they did not suffer in the general wage cut. This local kept its men at work in "unfair" places of business when every other union employe of those concerns was either on strike or locked out because their own locals were supporting the strikers.

Not Interested, Regardless

Too often betrayals of labor come through union men, holding union cards, not through churches and ministers or even politicians and capitalists. I believe that labor, in this particular state of Montana at least, would not be interested in the church regardless of the position the church might take where labor is concerned. And what is true in Montana I am convinced is just as true in other sections of the country, for Montana is one among many strongly organized labor states. Labor, in so far as I have been able to observe, is interested primarily in high wages, good working conditions, and shorter hours. So far as moral issues are concerned, labor has no vital interest.

The truth of this is evident from the political stand labor has taken: "Elect your friends and defeat your enemies." A politician may be a grafter, friend of bootleggers and criminals, and yet if he stands in favor of compensation measures and minimum wage and maximum hour scales he warrants the support of labor. Labor will use the church if the church can secure for it the physical ends it desires, but labor has no interest in the church nor any other organization as a spiritual and moral force. Labor is making no effort to back independent political action, though it will admit that the old line parties are rotten to the core. It is content to support rotten parties if such parties are willing to give in return what labor demands.

To the best of my knowledge, the church has not betrayed labor but labor has betrayed both churches and ministers where such churches and such men have taken the side of labor. It has stood off and scoffed while ministers have sacrificed position and personal welfare in behalf of an organization that does not support their budgets nor fill their church pews. This is not a plea but merely a statement of fact. If labor is interested in the message of the Bible, in Christ, in spiritual values, there are enough laboring men in the land to fill and support hundreds of churches and there are enough ministers in the land to occupy the pulpits of every labor church, not because of salary offered but because of their interest in the class struggle and because of their sympathies for the working man, and because they believe that their Master, being himself a workman, has a definite message for the working classes of America.

Answer

CAN we in foolish, feeble man
Dare to place any trust?
My friend, I do not say we can;
I only know . . . we must.

KENNETH W. PORTER.

Communists Do Not Segregate

By Arthur E. Holt

CHICAGO'S work-seeking population has come in four great streams. Each oncoming stream of workers has been compelled to fight for its life with those already in possession of the opportunities for earning a living. The last of these oncoming groups, clearly distinguishable because of its color, has been the Negro. The world war brought to Chicago something like 200,000 of these workers, who took, at that time, the opportunities for work which were found in the stockyards and similar industries. The Negro worker's career in Chicago has been a notable one, but, like all the other incoming workers, he has been compelled to fight for standing room, and in his case racial prejudice has mingled with industrial competition and his struggle has, on many occasions, been a bitter one.

And yet as one looks over the career of the Negro in Chicago during the last fifteen years, one is impressed with the fact that on the whole there has been remarkable progress. He occupies a territory varying in width from one mile to two miles, from 22d street to 65th street. This territory is intersected by wide boulevards. It has in it many notable buildings, both private and public. The church buildings acquired by the Negro are some of the most notable in Chicago. Something over 200 churches are his and the services carried on in these edifices attract large numbers of both Negroes and white people. Some of the Negro choirs in the city always are outstanding at times of special musical festivals. There are Negro ministers of genuine leadership. There are some we would classify as demagogues.

The Negro's Business Stake

The Negro has acquired large realty holdings during the rather short time in which he has been a resident of Chicago. If we ignore the heavy encumbrances, he is in possession of $400,000,000 worth of property. There are two Negro banks—Douglass National and Binga State—the latter being in the hands of a receiver. There are two old line companies of insurance, Supreme Liberty Life, which was a merger of three smaller companies—Supreme Life and Casualty Company of Ohio, Northeastern Life of New Jersey and Liberty Life of Illinois—and Victory Life. In addition there are several of the industrial type—the Pyramid Mutual Life, Unity Life and Underwriters Mutual. There are four newspapers with large circulations: Chicago Defender, Chicago Whip, Chicago Bee and Chicago World. There are numerous smaller newspapers and community sheets. The outstanding lodges are the Masons, Knights of Pythias, Elks, Odd Fellows, A. U. K. and D. of A.

Negroes have made remarkable success in the manufacture and distribution of cosmetics. The Poro College of St. Louis has recently moved from St. Louis to Chicago, taking over an entire block of property on South parkway. The C. K. Walker company of Indianapolis has numerous offices and beauty parlors here. The Overton-Hygienic company enjoys a rating of $1,000,000 in Bradstreet. The Paul E. Johnson Therapeutic Lamp company, Parker Sausage company, Mattixc Sausage company and Uncle Jerry Sausage company, all do thriving businesses and own their plants.

Negroes operate about 12 bakeries, 200 barber shops, 4 book stores, 5 bond and investment companies, 7 cab companies, 20 cigar stores, 3 coal companies, 50 drug stores, 50 express and storage companies, 15 ice companies, 11 fish markets, 8 flower houses, 15 furniture stores—new and second hand—19 garages, 160 grocery stores and delicatessens, 6 laundries, 3 ice cream companies, 2 mattress stores, 2 shoe stores, and 35 undertakers establishments. One of the most recent developments is the funeral system, a sort of combination undertaking, or rather burial, and insurance proposition. The Metropolitan funeral system owns its own beautiful building on 47th street and the National funeral system does a large business.

A Thought-Producing Parade

But on the afternoon of August 8 those who are on the south side of Chicago witnessed a strange sight. There was a communist parade at the funeral of the two Negroes who had been killed by the police in an eviction riot which was large enough to make any citizen thoughtful. For fully three-quarters of an hour, going eight abreast, this communist parade marched by. The banners were those sounding the slogan of the proletariat. The songs were the songs of the red international, most of them set to gospel tunes. Two out of every six in the parade were white men. Two banners seemed to win the most applause from the thousands of non-marchers who lined the streets. One of these banners read: "Down with segregation." The other one showed a white worker with his arms around the shoulder of a Negro worker. Both had clinched fists in a fight against the capitalist. Of the two banners, the first seemed to arouse the greatest enthusiasm. It is the explanation of this communist parade to which Christian people need to direct their attention.

In spite of all their progress in Chicago, the Negro community is fundamentally unhappy. For this unhappiness the Negro is partly responsible, but still more must the responsibility for it be laid at the door of the white man. Gnawing at the center of the Negro community are all those exploiting forces which prey upon the poor: loan sharks, real estate exploiters and all that vast army of predatory forces

which hang upon the ranks of the poverty stricken. The better class of Negroes have sought safety and status by moving farther and farther out. Here they have met the resistance of the white man, who has built around them a real estate wall of segregation.

Here we have the two great causes of unhappiness: the misery of the depression has laid hold of the poor classes of Negroes and made them anxious and desperate. The segregation of the white man has laid hold of the better class of Negroes and made them bitter and rebellious. Consequently, when the communists offer to the Negro fraternity war on segregation, a promise of relief from poverty, and a common enemy in an industrial order, the Negro has joined in rather large numbers.

Classified as an Outcast

What is to be done? Is it not time for the city of Chicago to invite this group of 200,000 people, through its representative organizations, to join in the fellowship of the builders of Chicago? The primary resentment of the Negro is against being classified as an outcast. His resources for constructive work are not enlisted. Segregated in the hotels and the labor organzations, the last to be hired and the first to be fired, kept out of the best churches—he is rightly resentful and does not give to the constructive work of building his own community his best endeavor. First of all, the Negro wants the right to join a fellowship of city builders, to have status in it, and to plan and work for his own and the common development. Nothing short of this will do.

Second, this extension of fellowship must be participated in by those cultural forces in Chicago which claim to be Christian. Those churches which are segregating the Negro will have to give up their practices or be looked upon as hazards in the Christian program of Chicago. If Negroes can worship in the University of Chicago chapel, if Negro preachers can preach from its pulpit, if Negro students can sit on the university council, then other churches can open up their worshiping groups to the Negroes who want to join.

A Necessary Working Program

Third, a temporary program such as that proposed by the Chicago Workers Committee on Unemployment must be adopted for this coming winter. This program calls for:

I. Adequate immediate relief for breadwinners and their families who are willing to work and unable to find employment.

This means:

1. A decent place to live for unemployed families. No evictions without previous notice being given the local accredited public or private agency to provide rent or another dwelling.

2. Sufficient food on a balanced diet to provide for health, the minimum to be taken from the norm set by the United Charities of Chicago.

3. The means of cooking and preparing such food. No gas, water or electricity to be turned off without notice being first given as above.

4. Every unattached unemployed man or woman willing to work but unable to find employment provided a decent place to sleep and food of approved norms until work is found.

5. Clothing for comfort and decency.

II. Security for personal property and homesteads of unemployed workers. This means a moritorium on taxes, mortgages and liens on essential furniture until employment is found.

III. Increased public funds. This is not a situation calling for private charity alone. It is a social responsibility which should be laid democratically upon the whole possessing populace in accordance with their ability to share.

IV. Extend and make efficient the state employment bureau so that all industries of the city will clear through such a bureau, and thus avoid the heartbreaking experience of fruitless tramping of the streets in search of work.

In addition to the above, there should be cooperation with the best of the Negro's own organizations by other representative organizations in the city of Chicago. The Negro churches and the Urban League know what the needs of the Negro are. When it comes to dealing with the Negro, he should be dealt with in a way that will build him into his own organizations. These organizations have a right to speak for him, and in times like this they should act as great centripetal forces, enlisting the Negro in a program of self-help and binding him to his own community. This will be conducive to the development of racial strength and efficiency. Let us be perfectly certain that no one can keep the Negro in order except the Negro himself. No one can improve the Negro community except the Negro himself. No one can increase the prestige of his institutional life except the Negro himself. We may cooperate with him but we cannot rule him; neither can we fundamentally improve him.

Stigmata

I MAY not ever more stand straight;
When I passed through the Garden's gate
And took the steeply climbing road,
He bent my frame to fit a load;

So burdened, bade me find and show
The destined path for men to go.
And though I've sought the Way in vain
A mark's on hand and brow and brain.

Still burdened, baffled, yet I bear
Love's allegiance. "Let me wear
The inmost sign—set me apart!"
Today, the sword-thrust through my heart.

EVA WARNER.

Can Prison Be Made Redemptive?

By Augustus P. Reccord

THE prevalence of crime and the apparent increase of its more violent forms have led to many attempts at suppression. Unfortunately these attempts have usually sought to combat force with force. The governor of Kansas, in a single day, vetoed three bills, all designed to restore the death penalty in that state. In Michigan the voters administered a stinging rebuke to those who had been instrumental in introducing a bill which, if adopted, would have made capital punishment mandatory for certain types of criminal. In spite of the advocacy of two of the leading newspapers and the approval of some of the more conservative pulpits, the bill was defeated. It was opposed as unchristian in principle, barbaric in practice, liable to error and without deterrent effect. More recently the lower house has passed a bill authorizing the revival of the whipping post. The same spirit of brutality and desire for revenge which sponsored the capital punishment bill is responsible for this attempt to bring about a reversion to barbarism. The same arguments which were directed against one apply to the other. Throughout the history of humankind violence has bred violence.

Christian Responsibility

If not capital punishment or the whipping post, what then? Must we submit to a succession of crime waves or are there certain measures by which we may hope to suppress both crime and the criminal? Sociology and penology would be unworthy of the name of science if they could record no progress beyond the whipping post and the electric chair. The Christian church is unworthy of its high calling if it refuses to recognize its responsibility for these brothers who are in bonds. Whether we like it or not we are our brothers' keepers. Among those who received the Master's commendation were those of whom it was said, "I was in prison, and ye visited me." That very solidarity which enables us to profit by another's exaltation makes us share the humiliation of another's downfall.

Thus far society has made but little progress in its effort to reclaim the criminal and prevent a repetition of the crime. We look to the police to protect life and property against the assaults of the criminally inclined only to find that in many an American city the forces which should insure law and order and the forces which seek to prey upon human society have entered into partnership relations. One affords protection, the other divides the spoils, and both profit by the anti-social transaction. And yet, were not the great majority of our police captains and lieutenants and patrolmen faithful and conscientious in the performance of their duties, the entire fabric of civilization would be destroyed. The fact is that they are under an almost insuperable handicap because of the antiquated system under which they are obliged to work.

Crime as Social Disease

Crime is usually regarded as an individual offense. It may be defined as any violation of law. But when we consider that law is a device which society has instituted for its own protection, that it is a restriction imposed upon each for the good of all, then crime is seen in its anti-social character. It is a social disease, one which admits expert diagnosis and treatment, only we are not yet wise enough to employ the expert or apply the remedy. We have attempted to fit the penalty to the crime and assumed that if this could be done with reasonable exactness, crime would disappear. The criminal would learn that a life of crime is a poor investment and others would be deterred from following his example. This is to attribute to the inmates of our reformatories and jails a capacity for logic, a strength of will and a power of imagination which few of them possess. As a result they commit the same offense over and over again, while others imitate them with full knowledge of the consequences.

Instead of thinking of punishment in terms of retribution and emphasizing its deterrent effect, we should think of it as a means of social and moral rehabilitation and lay stress upon its redemptive influence. Our responsibility for the criminal does not cease when we have haled him before the court and secured his commitment to jail. Every such commitment is an evidence of social failure—of our failure to surround him with such influences as to keep him out of prison. In the face of this neglect, we ought to insure that our treatment of him, while there, is such that, when released, he may never return.

Prison Conditions

Of how many prisons can this be said? After commitment, we have assumed that society has discharged its full responsibility. All else is left to wardens who are often political appointees, without experience or social vision, and to guards whose chief qualification is that they are "hard-boiled." As a rule there is no attempt at classification or segregation. First offenders and habitual criminals are herded together with the inevitable demoralization. A man sent to jail for the first time and for a minor offense is compelled to associate with men with whom he would refuse to speak if he should meet them outside of prison walls. Except in the larger institutions, there is no consistent scheme of either intellectual or industrial training. The inmates are allowed to remain illiterate, unskilled and often idle. If work is required, it is often of such a character and for such remuneration as to afford no incentive whatsoever.

When the sentence ends, and the prisoner finds

himself outside the prison gate, a free man before the law, only too often he is homeless and penniless and friendless. Work is his salvation and work is the one thing which he finds it impossible to obtain. If he tells the truth he is refused work because he has been in jail. If he conceals the truth, and it is found out later, he is discharged because he is untrustworthy. The only friends who receive him with a cordial welcome are his old companions in crime. Under such conditions, is it at all strange that so many give up the fight and return to their old habits?

What is needed to remedy this situation? How can we make punishment redemptive in character and even a prison sentence a means of rehabilitation? First of all there must be a new conception of law, one that will invest it with something of its former dignity. This is impossible as long as judges are selected, as they are in many of our states, by popular vote. The judge who descends from the bench in order to clamor for votes lays aside his dignity with his judicial robe. Make the judicial office appointive instead of elective and the first step will have been taken.

Changes in Courts Needed

The second need is for a radical change in our judicial procedure. The spectacle of rival lawyers, instead of cooperating for the purpose of bringing out all the facts and so insuring justice, engaging in a battle of wits, in which one seeks to secure conviction by appealing to passion or prejudice without regard to facts, and the other seeks to secure acquittal by impunging the good faith of witnesses and taking advantage of every legal technicality, while the judge looks on and seeks to convert the whole transaction into a vaudeville performance for the delight of the spectators, is not calculated to inspire respect for the law or confidence in legal decisions, and yet such scenes are enacted in our law-courts every day.

A third need is for a change in our conception of the nature and purpose of punishment. Punishment should be adapted to the criminal, not to the crime. The fact that two men are guilty of the same offense does not prove that they should receive the same treatment. Punishment should be determined, not by the nature of the offense, but by the character of the offender and the possibility of reform. In case of mental defect, which accounts for one-third of our crimes, what is needed is not punishment but medical, and in some cases surgical, treatment. The place for such criminals is not the jail or reformatory but the hospital. All other criminals group themselves into three classes—those who, if given a chance, will reform themselves, those who must be reformed, and those for whom reform is impossible.

The first and last groups present no difficulty. In the first group are practically all first offenders and all juvenile criminals. For them a prison sentence is a positive detriment. What they need is probation and guidance. The shame and humiliation of their arrest and trial and conviction have been punishment enough. Instead of being sent to prison, where they will be compelled to associate with old offenders by whom they will be instructed in all the ways of the criminal, they should be put in charge of an intelligent and sympathetic probation officer who will acquaint himself with their past and help them to reconstruct their future. Such men rarely come before the court a second time.

Dealing with Incorrigibles

As for those for whom reform seems to be impossible, the so-called incorrigibles, they should be permanently segregated from society under conditions which involve no inhumanity or brutality but which insure the protection of society against their anti-social activities. To the plea of the taxpayer, already overburdened, that the law-abiding should not be compelled to support the lawless, it can be said that if a man can support himself and often a wife and children out of prison, he ought certainly to be able to support himself within prison walls. There is not a prison in the land which could not, under intelligent management, be made self-supporting.

At present the chief obstacle is the opposition of organized labor, which objects to the competition of prison-made goods. The short-sightedness of such a policy ought to be apparent even to union men. Why should the competition of prison labor be greater, or even as great, as that of the free labor of the same men if they were outside the prison walls and engaged in honest toil? Why should American workmen prefer to support these men in idleness or unproductive labor rather than grant them the privilege of supporting themselves? Taxation is not confined to the few. It rests proportionately upon all and every man bears his share of the burden.

The Heart of the Problem

Our real problem, then, is the second group—those who are capable of reform but lack the initiative to reform themselves. It is right here that we achieve our most conspicuous failure. Men serve one prison sentence after another, not only without improvement, but often with positive detriment and demoralization. It has been estimated that 67 per cent of the inmates of our prisons and reformatories are just such "repeaters." For such offenders imprisonment is the only alternative, but it must be in an institution which makes reform its chief objective and not in one which is, in itself, a school of crime. Imprisonment itself does not reform. It merely makes possible the application of reformatory methods. If such methods are not applied, the last state of the prisoner may be worse than the first. What can be more short-sighted than to imprison a man for a term of years in order to protect society and then send him out a more dangerous menace than before?

XUM

If it is in this field that we have achieved our greatest failure, it is in this field that we are beginning to detect signs of progress. For buildings which were a relic of barbarism, more fit for caged animals than for imprisoned men, there are being substituted modern buildings, which provide an abundance of light and air. Healthful and invigorating farm colonies are taking the place of prison cells, agricultural and industrial training is being substituted for unprofitable labor or enervating idleness, while the indeterminate sentence affords an opportunity for a man to work out his own salvation. To this is being added a radical change in the exercise of the pardoning power. No governor or other state official should be allowed to defeat the ends of justice by indiscriminate pardons. Only a properly constituted pardoning board should be empowered to set aside the verdict of the court and only after a thorough review of the facts.

Furthermore, while these anti-social men are being reclaimed, they can be made to support themselves and provide, in part at least, for their dependents. When they are released, they return to society with no more stigma upon them than if they had been discharged from a hospital. If they were ignorant, they have been given the rudiments of an education. If they were unskilled, they have acquired a trade. If they were lacking in self-direction and self-control, they have been trained in methods of self-discipline. They enter the prison social derelicts; they come out men.

This is the direction which our attempts to suppress crime seem destined to take—probation and guidance for those who are capable of reforming themselves, intellectual and industrial and ethical training for those who are capable of being reformed. Certainty of punishment has far more deterrent effect than severity, and when certainty is accompanied by intelligence and sympathy, its effectiveness is beyond question. Such methods will be introduced only at the behest of an aroused and informed public opinion, and for the creation of such an opinion the church is responsible. It may require more time and thought and effort than we have been accustomed to give, but it is an investment which will pay large dividends in terms of human life and character.

B O O K S

History and Romance in Old Quebec

SHADOWS ON THE ROCK. *By Willa Cather. Alfred A. Knopf,* $2.50.

THE writer recently had one of those evenings when he became so engrossed in the story that he could not lay it down until he had finished it. After it has been read, the reader can do nothing but sit back in his comfortable chair, and with a mighty heave, wish there were more to read of that exquisite beauty and romantic past into which it has projected him.

The story—there is no real plot—is laid in Quebec, in the last days of the old Count Frontenac's life. The shadows on the rock are the people and their experiences in old Quebec during the *ancien regime* in France. The rock is of course Quebec—Kebec—itself. And so we meet the apothecary, M. Euclide Charron; his daughter Cécile; little Jaques; Pierre Charron, whom years later little Cécile is to marry. Their lives all intertwine with old Bishop Laval, and his unhappily chosen successor, Monseigneur Saint-Vallier, and the old count, later the dying count. And through these characters, and the lives revealed in them, we see Old France, Louis XIV, the estranged Countess Frontenac, Versailles, Mme. de Maintenon, and others.

The incidents of the life of Jeanne Le Ber, retold from Parkman, were beautifully told. They were narrated in connection with a miracle about her, and then Miss Cather digresses into one of the most beautiful passages of poetic prose in the whole book. "The people have loved miracles for so many hundred years, not as proof or evidence, but because they are the actual flowering of desire. In them the vague worship and devotion of the simple-hearted assumes a form. From being a shapeless longing, it becomes a beautiful image; a dumb rapture becomes a melody that can be remembered and repeated; and the experience of a moment, which might have been a lost ecstasy, is made an actual possession and can be bequeathed to another."

Similarly beautiful and moving are the stories of the missionaries, particularly that of Noel Chabanel, a professor of rhetoric from Toulouse, that gracious city, who perished in the great Iroquois raid of 1649, but "his martyrdom was his life, not his death." His history in Canada was from the beginning one long humiliation and disappointment. The epilogue to his story is too beautiful to miss. "On Corpus Christi Day, in the fifth year of his labours in Canada and the thirty-fifth of his age, he cut short this struggle and overcame his temptation. (A continual sense of the withdrawal of God.) At the mission of Saint Matthias, in the presence of the Blessed Sacrament exposed, he made a vow of perpetual stability (perpetuam stabilitatem) in the Huron missions. This vow he recorded in writing, and he sent copies of it to his brethren in Kebec. Having made up his mind to die in the wilderness, he had not long to wait. Two years later he perished when the mission of Saint Jean was destroyed by the Iroquois—though whether he died of cold in his flight through the forest, or was murdered by a faithless convert for the sake of the poor belongings he carried on his back, was not surely known. No man ever gave up more for Christ than Noel Chabanel; many gave all, but few had so much to give."

Of course the professional critics are not as happy about this book as many others are. No longer does one expect them to be really enthusiastic about anything. Their sole business is to look for flaws and magnify them many fold; or to treat a thing of beauty like this in an historical survey, and show how it represents a decline, like a downward curve on a graph depicting the business cycle. But read it anyway, and enjoy it. You will probably want to visit and re-visit old Quebec, and see for yourself the old Hotel Dieu, or the site of the old

chateau where the old count lived and died, because fate perverse would not let him die in the land of his fathers. Or you may want to see the old Hopital Général, where the old Bishop de Saint-Vallier lived in his later years, and died, finally, somewhat broken and repentant. Or you may even want to see once again the old chateau at Versailles, and see the descendents of the old carp to which Louis XIV threw whole loaves of bread, while the country starved.

ARTHUR DYGERT BATES.

Books in Brief

THE QUAKERS AS PIONEERS IN SOCIAL WORK. *By Auguste Jorns. Translated from the German by Thomas K. Brown, Jr. The Macmillan Co.*, $2.00.

First published in German twenty years ago, this work finds an even readier response in public interest now than it did then. The other chapters which have since been added to the record of social action by the Quakers give increased significance to this account of the part that they played in developing the social conscience and initiating programs in poor relief, education, temperance, public health, prison reform and opposition to slavery. The book was not written by a Quaker, but by a scholar who has made much use of original source materials.

OLD BLUE MOON, *a Novel of the Old South. By Howard W. Odum. Bobbs-Merrill Company*, $2.50.

Black Ulysses, the same who marched triumphantly through "Rainbow Round My Shoulder," again occupies the stage, and fills it. This is not really a novel, but rather a monologue with interludes portraying the life of the old South as reflected in the traditions, episodes, songs and ghost stories that have come down to Black Ulysses who, as he sees himself, moves unchanged amid the flux of circumstance. "Seen a lot of changes, never changed me."

THE GREATEST SAINT OF FRANCE. *By Louis Foley. Morehouse Pub. Co.*, $3.50.

A saint who lived in the fourth century and left behind him a trail of saintly deeds of charity and miracle, is fortunately placed where historical criticism can with difficulty touch him. It is hard to prove that any traditional exploit of that period did not occur. So that aspect of the matter may as well be passed over and the traditional story may be told with all the edifying amplification possible. The author has drawn upon all the available sources, none of which, unfortunately, is contemporary, with the exception of Sulpicius Severus.

CORRESPONDENCE

Not Dismissed—Quit Just in Time

EDITOR THE CHRISTIAN CENTURY:

SIR: In the interests of accuracy, may I correct an impression made in your editorial referring to the West Side Y. M. C. A. incident. Our son, A. D. Rugh, was not dismissed from the Y. M. C. A. for his article against the C. M. T. C. The impression that he was dismissed might reasonably have been inferred from the special issue of "West Side Men" when it printed: "The opinion expressed by Mr. A. D. Rugh, who is no longer with the West Side Y. M. C. A., is not supported or endorsed by any official act of the Y. M. C. A." But as a matter of fact, he was not dismissed. His term of office ended by previous agreement to allow him to teach in Beirut, Syria.

It seems to me that the action of the Cleveland Y. M. C. A. convention on war, unemployment and similar social problems was very hopeful. Better days ahead.

National Council of the Y. M. C. A., New York. ARTHUR RUGH.

If Stalin, Why Not Brigham Young?

EDITOR THE CHRISTIAN CENTURY:

SIR: After reading the article, "What Will Russia Do to Our Religion?" I would like to offer a few suggestions. It is my conviction that the vast majority of men, including many intellectual leaders, forget that all life is a whole. We assume that there is a physical world and a spiritual world; that there is a religious sphere and a material sphere, that there is an educational realm and an emotional realm, that every phase of life is, in fact, a distinct phase and never duplicated anywhere else.

All of which is nonsense. All life is tied together in such a way that no part is separate from the other parts. The man who would change his religion because of Russia has dogmatically assumed that religion means certain things and is not connected with other things. When it is vividly thrown in his face that his interpretation is wrong he becomes alarmed. But the observant man never makes the mistake of assuming that each phase of life is a separate compartment and to him the results of the Russian experiment offer no difficulties but seem the natural outcome of natural laws.

Seventy-five or one hundred years ago men might have said, "If Mormonism succeeds it will change my idea of religion. It cannot succeed because it is so contrary to Christian ethics." That is what men might have said. Probably they did say it. But Mormonism did succeed. It did exactly what Russia is doing today. It took common men, lifted them to a higher plane of living, gave them their own homes and did for them many things that those of other denominations said belonged to the province of true religion and that Mormonism could never do because it was not true religion.

But Mormonism did them all. More than that, it pioneered in irrigation and made Utah one of the most prosperous states of the union. Today Mormonism is a strong and growing church and the Mormon people have won the respect of their neighbors because of their character and industry. The man who would change his religion because Russia succeeds should have changed it long ago because Mormonism succeeded. There is nothing new under the sun, and as I see it the analogy is perfect.

Returning to Russia. First let us remember that the good things adopted by Russia are the direct outgrowth of the Christian religion. The worth of the common man is a fundamental teaching of Jesus. Without the Christian church there would have never been any such experiment in Russia today. Whether they realize it or not Russia has borrowed its ethical precepts from the Christian church. Unfortunately, it has rejected the idea of God but it has accepted the results of a belief in God. If other men had not believed in God in times past the Russian experiment would never have commenced.

Second, Russia, then, is living on the stored up spiritual energies of past generations and of present day nations. Many an atheist is a man of sterling character, but he is living on the stored up energy of past generations and upon the moral character of the community that surrounds him. The absorption of such character may not be realized by him, but nevertheless he is feeding upon it. As long as a belief in God continues to live in the world there is hope, but I would hate to think what the consequences might be during the next 100 or 150 years if all

XUM

men should adopt atheism and the world should lose its stored up spiritual energies.

Third, I suggest that Russia has only half accepted Christianity. The Russian atheist will tell you that he has rejected it 100 per cent, but the truth is he has accepted it 50 per cent. There are two fundamentals of Christian teaching, the worth of the common man, and the fellowship of God. The modern criminal has accepted the worth of the common man. He believes man is independent, can do exactly as he pleases. In this sense Christianity is responsible for crime. Without Christianity common men would still be serfs with little opportunity to act for themselves. Christianity gave them that opportunity and many of them used that opportunity to become criminals. Other men went farther. They accepted the idea that men should act for themselves, but they toned it down with a love for God. Russia has accepted the first precept of Christianity and rejected the second. What the final result will be I do not know, but I hope and believe that some day there will be a religious awakening in Russia. It may not come for 100 years but I believe it will come. In the meantime it is no new phenomenon to have men adopt certain phases of Christianity and succeed with them even though they reject other phases of religion.

Perhaps I have used the word Christianity too frequently. It might be better to substitute the word "religion." I believe the teachings of Jesus to be the highest revelation of religion known, but I believe also that other men with lesser revelation have been worthy.

Valentine, Neb. BERTRAM E. HALL.

The Captain Knew America!

EDITOR THE CHRISTIAN CENTURY:

SIR: The scene is set away from the beaten track where few Britishers wander, and the conventional American tourist is even more infrequently seen. It is a small steamer that conveys passengers across the North sea and through the Baltic. Among the travelers on this occasion are some from "the States" drawn together for educational and social instruction. It is a mixed and chromatic group, including native American Indians, Mulatto, full-blooded Negro and Hindu. These, together with Russian and Jewish youth, removed but one generation, and a sprinkling of Nordic germ-plasm for good seasoning, should afford ample opportunities for all the racial antagonisms that flesh is heir to. Yet across the Atlantic and in England they have shown a distinct color-blindness that is commendable and an attitude generically human.

Alas! this cannot continue long in "a naughty world." A coloration scheme has gone ahead of the party. The agents, who were arranging accommodations and inspecting passports, have just concluded their task. Mistaking a member of the group for the leader, one of the agents speaks in an aside: "It's all done now, sir. Don't worry! You see, I wasn't supposed to know there were colored people in the party, but I got word in advance. The ship is so full that we've put all your party, except them, in the first class. They're down in the third, but there are white people down with them. The captain has been in America and knows the color problem. They may give me hell, but don't say a word until I get away from the boat." Soon afterwards he left and was heard on shore commiserating with some of the other passengers because they had learned that the ship did not carry a particular brand of liquor.

Fortunately for the outcome of the incident, some of the Nordics in the group took an attitude which the captain did not appreciate. They insisted that their rooms should be exchanged so that the colored women might remain with the majority, and accepted the accommodations in the third class for themselves which had been assigned on the basis of racial discrimination.

In fairness it should be added that, piqued though they may have been by the presence of God's image in ebony, the ship's officers showed no disposition to continue the distinction. What remains as significant is that a Finnish captain classified by the ethnologists as Mongolian, whose own people are only now emerging from Russian control, should in his brief contact of earlier years with "the land of the free and the home of the brave" retain such a memory.

Finland. W. P. LEMON.

Curing Loneliness

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been reading with much interest the letters in The Christian Century in response to my article on "Lonely Parsons." Mr. Backenmeyer makes a good point but it seems to me he makes a mistake in assuming that a parson whose telephone is ringing from seven in the morning to all hours of the night, cannot be lonely. Some days, the more telephone calls I have the lonelier I get. I get lonely for a little visit with myself. Somehow, when I do get separated from myself, I miss myself almost more than anybody!

It is not to be denied that a parson who keeps extraordinarily this-way-and-that busy, who keeps bustling with his soul may not feel lonely while answering telephone calls from people. But the loneliness that I am dealing with in my book is the loneliness that comes to the parson when he is trying to grapple with the habits in people's minds and trying to help them to make radical changes in their lives.

I most cordially agree with Mr. Goldsmith in saying that the parson's job is more difficult than the plumber's because it is more intangible. But that is just it. Why not make it more tangible? How, in other words, can a parson in dealing with people's souls be so tangible that he gets right down to their bodies? It is only fair to my readers and myself to say that in the chapter from "Heathen Rage" published in The Christian Century, called "Lonely Parsons," I am merely introducing the subject of how a parson can be less intangible.

Perhaps I need not say, also, that I agree with Mr. Hamilton that considering how lonely a parson is, without considering too what he can do about not being lonely, is "terribly one-sided." This is the whole point. This is the very reason the parson is lonely. It is because he is terribly one-sided—keeps trying to do a thing Christ was never so bold as to attempt to do—keeps trying to save a man's soul without paying any attention to his body.

It is because (as I believe) the successful minister of our time is going to get nobly over being so "terribly one-sided" that we are on the eve today of what is going to prove to be a re-recognition of parsons, in our life—a resurrection of the people who go to church. Once more proud cities and great nations are going to notice us. I hear the loneliness of the parsons today knocking on the doors of the world.

Northampton, Mass. GERALD STANLEY LEE.

This Is Only the First Paragraph

EDITOR THE CHRISTIAN CENTURY:

SIR: As to your suppression, in the interest of the privileged, plundering lords economic who dominate the multiple man-made anti-church of anti-Christ, and to the detriment of the poor, plain, unprivileged masses of the people and the destitute in particular—of my Appeal for Old-Age Pensions recently submitted to you for your columns. While on earth in the flesh Jesus said, "Woe unto you lawyers, for ye took away the key of knowledge!" Through my humble self as a spokesman of his he now says to the editors of the privilege-prostituted and mammon-muzzled press of America, "Woe unto you editors, for ye take away the key of knowledge!" "Suppressio veri, suggestio falsi," was a leading legal maxim of the great Roman lawyers who laid the foundations deep and broad for all succeeding jurisprudence; . . . "and all liars, their part shall be in the lake which burneth with fire and brimstone," is the closing warning of Holy Writ.

Mt. Sterling, Ill. WILLIAM H. WILGUS.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Student Battles for Miners

Arnold Johnson, of Union Seminary, Is Arrested—Regret Radio Policy—Fight Alien Deportation

(Correspondence from New York)

NEW YORK, August 22.—Arnold Johnson, a student at Union theological seminary, has been spending the summer vacation studying the industrial warfare in progress at Harlan, Ky. He has not been content with the mere role of observer but has done what he could to help the miners defend their civil liberties. The strike in the mines of this region has been exceeedingly bitter and the miners have been terrorized by armed strike breakers and private guards and some times even by "officers of the law." Several miners have been shot from ambush and their leaders have been kidnapped, brutally beaten and spirited across the state line. Mr. Johnson has been representing the Fellowship of Reconciliation and the American Civil Liberties union and has been attempting to do relief work as well as secure justice for the miners. As so frequently happens in such struggles this help was resented by the operators and the officials they control and Mr. Johnson was warned to get out of town. Anyone who knows this young man knows that he is not to be intimidated by such threats. The next step, therefore, was to arrest him on a charge of criminal syndicalism, the basis of this charge being certain pamphlets issued by the Civil Liberties union which were found in his possession. He is now being held for the exorbitant bail of $10,000, half of which is appearance bail and half peace bail. Such excessive bail is, of course, one of the weapons being used to fight the miners. Mr. Johnson was formerly secretary to Sherwood Eddy and is now, in addition to his seminary work, a part time member of the staff of Labor Temple on 14th street. As Kirby Page, editor of the World Tomorrow, pertinently asks, "What do the churches of Kentucky and other states propose to do about it?"

* * *

Changed Radio Policy Causes Regret

The changed radio policy commented on recently in The Christian Century is deeply regretted by many who have been listening in to special services. One of the best known of the services which will be discontinued under the new plan is that of the West End Presbyterian church. The pastor of this church, Dr. Keigwin, has, during the past week, received scores of letters expressing regret that the broadcasting of this service has ceased. This broadcasting has been a feature of the program of the church for the past eight years and it has been estimated on the basis of the correspondence that there has been a radio audience of 250,000. The letters which have come indicate that this service has been a real spiritual experience to a large number of people. We hope that the new radio policy may somehow do as much.

* * *

Bogus Synagogues Attacked

The United Synagogue of America has asked the district attorney's office to investigate the "mushroom synagogues" which appear during the Jewish holy days. It has been the practice for many years here in the city for various persons to hire halls and theaters at these times and hold orthodox Jewish services. It is alleged that high admission fees have been charged and collections made for pretended synagogue projects and that these offerings were pocketed by the promoters. Such practices have been possible because the number of synagogues in the city is nowhere near adequate to house the worshipers at these special times. It is said that the number of seats in the synagogues of this city is scarcely one-tenth of the number of persons of Jewish faith.

* * *

Society Formed to Fight Birth Control

An organization has just been formed for the purpose of fighting birth control. It has its headquarters at 12 E. 41st street and is called "The National Association for the Propagation of the Race." State Senator Spencer A. Feld is counsel for the new organization and in a statement the other day he said: "Our organization is non-sectarian, non-partisan, non-political, and independent in every respect, its motive and policy being broad enough to include those of every nationality, race, sect, color and political persuasion in the country. It has no axe to grind for any special group, keeping at all times strictly to its policy of fighting birth control."

* * *

Campaign Against Alien Deportation

When the Wickersham commission recently called attention to the ruthless manner in which many aliens were deported without proper hearings and with little regard for the human values involved it brought light to bear upon a situation which will bear much further investigation. The national committee for the protection of the foreign born with offices here on Union square has just issued a mimeographed report stating that since January 14 of the present year 1,127 persons have been deported from New York city alone. This deportation drive has apparently been directed most often against those foreigners who have engaged in labor activities. The threat of deportation has been used as an additional weapon by some employers when faced with labor

(*Continued on page* 1126)

Mr. MacDonald's New Task

Must Bear the Responsibility of Balancing the Budget—Bishop of St. Albans Goes to America—Church Matters

(British Table Talk)

LONDON, August 16.—When the prime minister, sorely needing a holiday, comes back hastily from Scotland, and the ex-prime minister, in the midst of a holiday at Aix, returns to London to interview his colleagues and his successors, there is good reason to believe that a critical turn in national affairs has been reached. The central fact from which there is no escape is that unless strong and immediate action is taken there will be a deficiency in the budget at the end of the financial year of 120 million pounds sterling ($600,000,000). If such a deficiency were tolerated, the credit of London would be severely damaged. The "May" commission recommends many ways of reducing expenditure which are now before the chancellor and others. These are in many ways unequal and therefore unlikely to rally all the people of this country to the common sacrifice which is needed. The government at first seemed to look to measures in which the other parties would share responsibility; but now it is clear that Mr. MacDonald must take the responsibility, though at the same time he will keep the conservatives and liberals in touch with him. He has declared that the country will weather the storm. His party shares the conviction that the danger can only be met by the whole body of the nation; each citizen must take his share of hardship. It is not unlikely that parliament may be called together in September for special action to bring this about. There are many voices heard at such a time. Some are suspicious of the bankers and declare that financial and economic interests are not the same. Others plead for a big conversion of national funds so that, by paying less interest, a saving may be made. But it is doubtful whether at the present moment such a conversion could be carried through. There is no question whatever that the nation can and will do what is needful to square the budget. But it will need much more than we have had shown of late: the old spirit—

"When none were for a party
But all were for the state."

* * *

A Visitor To America

Among the visitors from England to America this autumn will be the bishop of St. Albans. There is no speaker like him; entirely free from all conventions, he can speak on the gravest subjects with a delightful freedom and humor. Even those who differ with him have to listen to him

XUM

and acknowledge that in every sense of the word he is a big man. One piece of advice I would offer to any who may have to speak with him—"insist on speaking *before* him." His chief engagement in the states will be at Denver in September, when he preaches the sermon at the opening service of the triennial general convention of the Protestant Episcopal church. He will undertake work among the clergy and students in New England. From Oct. 5 to 10 Dr. Furze is to be at Washington lecturing to a group of clergy. His subject is to be "Schools of Prayer and Retreats." With visits to Boston, Newark, New York and other centers, the bishop will be kept very busy. He represents a school of thought which needs on the college campus a stalwart defender in these days; but the bishop knows where he stands, and will give a good account of the faith that is in him.

* * *

Some Arguments of the Week Upon Church Matters

The ex-viceroy of India, who is a strong Anglo-catholic, has been speaking upon some phases of Catholicism. He deprecates the practice of saying inaudibly the words of the mass; this may be a small matter in countries in which the Catholic tradition is universal, but in this country, where the mass is said in English, and the greater number of worshipers are not familiar with them, it becomes a vain copy of Roman practices. Lord Irwin speculated whether Newman would have left the Church of England as it is today and seemed to think that he would have remained. There have been great changes since his time, but I doubt very much whether Newman even now would have found his home in the Anglican church. One delightful saying of Lord Hugh Cecil's Lord Irwin recalled: upon the title Protestant Reformed church Lord Hugh remarked that he did not see why a church should receive its name from the fact that it disagreed with others, and was once worse than it is now. . . . Canon Storrs writes upon "the thirty-nine articles" from the standpoint of a liberal evangelical. He admits that the shoe still pinches when the candidate for orders has to give general assent to the articles. He would, however, distinguish between those which deal with creedal matters and those which define the position of the Reformed Church of England. It is still possible to preserve the distinctive positions there set forth. But "many would like to see a new set of articles drawn up, which, while doing full justice to the 'catholic' elements in the Church of England, would also reaffirm its reformed character. It should not be beyond the wit of theologians to produce such a statement." No, it is not; but the storm that would arise would make the storm which raged about the revised prayer book a very small disturbance. . . . In a courteous letter which Sir Henry Lunn has addressed to Cardinal Bourne, he says that he has been troubled for some time by the fact that in such meetings as the demonstration of the churches against disarmament, the presence of priests of the Roman Catholic church precludes the Christians present from expressing vocally their prayers for divine guidance. He deplores a change in the attitude of the Roman church as it is represented by the archbishop; and in words which will carry great weight to those who know Sir Henry's lifelong devotion to reunion he says: "Recently I commenced to devote such limited leisure as is mine to the preparation of a volume on the 'Art of Meditation and Prayer.' In the necessary study for such a task I have learned much from the writings of St. Augustine, St. Bernard of Clairvaux, St. Catherine of Genoa, St. Catherine of Siena, and other saints of the undivided western church, and Bishop Lancelot Andrewes, Bishop Jeremy Taylor, Bishop Wilson and John and Charles Wesley of the Church of England, and others outside either communion, the Roman or the Anglican. All these teachers use the same spiritual language, and are traveling to the same 'city which hath foundations whose builder and maker is God'."

* * *

And So Forth

The appointment of Dr. Datta to the round table conference will be received with great thankfulness. Dr. Datta early in his career wrote a book for the United council of missionary education on "The Desire of India"—an admirable account of village life and needs. I well remember his leading the prayers of the Trident Christian assembly in 1929 in Liverpool cathedral. I can even recall the lesson which he read from the book of Job, where the answer of God is heard from the whirlwind. . . . The results of the Prussian referendum were welcomed here. Whether it ends in fascism or communism, the attempt to work revolution by machine-guns or other ways of violence is distrusted by most of us. . . . Mr. Bernard Shaw has been expanding his first reports of Russia; Russia, he declares, is an illustration of the "inevitability of gradualness," the philosophical dogma of the Fabian socialists. With audacity even greater than usual, he claims them for his side. But that can be done only by admitting that the soviets first of all violated all the canons of the Fabians, and then only after so doing got into their stride in step with Mr. Shaw and the "Webbs" and other more or less gentle socialists. . . . Mr. Winston Churchill has been protesting against the refusal of the B. B. C. to allow him to broadcast his views upon India. He has no lack of megaphones in the popular press, but he wants to send forth his warnings over the air. It is to be hoped that he will not be able to impose his very powerful personality on the radio corporation. His views on India are indeed held by others; but his way of representing them have been on certain platforms so violent and unfair that no good could come to the round table conference from the broadcasting of any speech of his.

EDWARD SHILLITO.

Disciples in International Meet at Wichita Next Month

The international convention of the Disciples of Christ will be held in Wichita, Kan., Oct. 6-11. The theme of this year's sessions will be "Today the Church, Tomorrow the Kingdom." An interesting feature of the convention will be the report on the Disciples pension fund.

Deplore Shooting by Missionary

American Board Workers Hold Act to Protect Hospital Property Against Christian Ethics

(Correspondence from China)

PEITAIHO BEACH, July 30.—The fatal shooting of a Chinese burglar by Dr. F. F. Tucker in the Williams-Porter hospital of the American board mission at Tehchow on July 11 created a diplomatic incident which was quickly settled by the release of the missionary into the custody of the American consul at Tsinan, capital of Shantung province. A serious result of the deplorable incident is its adverse effect upon Christian missions. Should a Christian missionary use firearms in the protection of property? Twenty-seven outstanding members of the American board mission, who are on their vacations at this summer resort, have sent a statement of their attitude toward the incident to the vernacular and English-language press. They very properly attempted to leave to one side the legalistic considerations with which the authorities must deal. After recounting the circumstances as obtained from associates of Dr. Tucker and from the prisoner himself, the statement reads:

"Although Dr. Tucker, in protecting the hospital property, felt it necessary to shoot, certainly the taking of life is contrary to the purpose of a missionary in coming to China. As the missionary proclaims the gospel of Jesus, who sacrificed his life for others, so the missionary's acts should exemplify the Christian spirit. Accordingly the present group absolutely disapproves of this fatal shooting, unintentional though it was, and likewise disapproves of a missionary using deadly firearms to protect property.

"Furthermore, we confess a sense of corporate responsibility in not having previously thought through the Christian principles related to such situations, and not having formulated and announced within our Christian organization these principles in such a way as to guide a fellow worker in such a crisis.

"Although it was in protecting the hospital property and in trying to serve the common good that Dr. Tucker took the man's life, and although now he cannot but feel the deepest sorrow and remorse, yet the act is irrevocable—the life cannot be restored.

"Oppressed by a deep sense of regret we issue this statement to express our conception of the Christian principles involved in the tragic incident, and we trust it may help to prevent the repetition of such an occurrence."

* * *

Mission Shooting Linked With Shanghai Disappearance

It is understood that the reasons given in Chinese circles for the turning over of Dr. Tucker to the American authorities for trial was that the uniparte abolition of extrality by the national government of China does not go into effect until Jan. 1

next. Highly sensational accounts of the incident first appeared in the vernacular press, making it appear that the killing was altogether wanton. It is notorious, of course, in every country that corrections never catch up with early exaggerations.

Western interest in the Tucker case has been divided, especially in Shanghai, with concern over the fate of John Thorburn, a young British subject, who disappeared from Shanghai early in the summer. Most foreigners there apparently are convinced of the truth of stories which drifted back to the port that the young man quarreled with two Chinese soldiers in a nearby city, severely wounding them in the fracas; that he was thereupon arrested and tortured, and is either dead or being held incommunicado.

The Nanking authorities after an investigation deny that he has ever been detained by the Chinese military or police. The British government has now refused to accept the accuracy of these findings and Sir Miles Lampson, British minister, has just left for Nanking to press for a more thorough joint search and inquiry. This naturally arouses great resentment in nationalistic circles. The retort has been made that the release of Dr. Tucker to the American consul is proof that the national government would have turned young Thorburn over to the British authorities if it had any knowledge of his whereabouts.

* * *

Faiths Mingle at Student Conference

The big student conference of North China is held in a Buddhist temple near Peiping. A Christian session was being held on the large open platform in front of the main temple. The time came for Buddhist service; the abbot picked his way through the crowd and, undisturbed by the sessions just outside, conducted his worship. Matching such tolerance, the conference invited Chao K'ung (Trebitsch Lincoln), a Hungarian Buddhist monk, to speak on "My objections to Christianity."

VERNON NASH.

"Church of the Air" Begins Services Next Sunday

The "Church of the Air" over the Columbia broadcasting system will be inaugurated next Sunday. This new enterprise, which is planned for autumn, winter and spring, will afford opportunities to hear leaders of the Jewish, Catholic and Protestant fellowships. Two half-hour periods each Sunday are planned. Each period will be a complete service, with scriptural reading, prayer, singing, liturgy and a 15 minute sermon. The morning periods, starting at 10 o'clock, eastern standard time, will be for the greater part in charge of various Protestant denominations; the Catholic periods will be at 2:30 p. m., and most of the Jewish services will be held at 2:30 p. m. In the opening services on next Sunday, Sept. 13, three prominent leaders will be heard. At the morning period at 10 o'clock, eastern standard time, the address will be by Rev. Irving P. Johnson, Episcopal bishop of Colorado, on "The Church in Social Service." At the Catholic half-hour, at 2:30, Archbishop O'Connell of Boston will speak and at 5 o'clock Rabbi Jonah B. Wise will speak.

Dark Days for German People

Financial Difficulties Bring Distress to Thousands—Economic Stagnation Overlies Nation

(Correspondence from Germany)

HALLE, Aug. 6.—The 13th of July will be recorded as a black day in German history. On that day the development of our political and economic affairs entered a most critical stage when the Danat bank, one of the three D-banks (the other two are the Deutsche bank und Diekontogesellschaft and the Dresdener bank) closed its doors. Thereupon the German government took full responsibility for all the accounts of the Danat bank in order to prevent an otherwise inevitable run which would probably have thrown Germany into frightful chaos. Despite this measure bank customers throughout the country became panic stricken and one day later all the banks in Germany were closed for a two day "holiday." Since then the government has issued a new Notverordnung, special law, almost every day in an effort to restore normal conditions. After the two days holiday only limited amounts of money were issued to each depositor, ten marks, twenty marks, gradually more for personal purposes. However employers were enabled to pay their employes and the unemployment insurance was kept up to date.

In the three weeks since July 13 important conferences have taken place in Paris, London and Berlin. But the results did not fulfill the expectations of the parties backing the Bruening government. Economic life in Germany seems to be approaching stagnation. No one can buy anything because no one has any money. Nothing can be manufactured because no raw materials can be secured. Congresses scheduled to take place in August and September are cancelled. Bathing resorts are empty. Germans are kept within the border by a special hundred mark tax, and no German money is allowed to leave the country. Thus the long distance trains and airplanes have little business, some of them have been cancelled for the rest of the season. From some of the leading hotels in Berlin it is reported that the number of foreign guests has dropped considerably, due to the unstable economic conditions.

It is a dreary situation. No one seems to know what the next day will bring, despite daily assurance over the radio by government officials that the German money is perfectly safe in the banks—if only the people would stop drawing it out! The financial experts insist that we are not facing a new inflation as in 1922-23 which lowers the value of the money and at the same time makes prices go up, but a deflation which is characterized only by the fact that money is very scarce.

Whatever may be the outcome many of us believe that it will affect not only Germany but the whole western world. Not that this belief gives us any satisfaction;

Heathen Rage

by GERALD STANLEY LEE

Mr. Lee charges the clergy with acting as if the right way for them to deal with human nature was to dispose of the maladjustments in their chosen religious sector regardless of what is going on elsewhere in the man's mind and body.

Physicians, lawyers, educators, and artists are all guilty, Mr. Lee shows, of making the same cardinal mistake and losing standing by it too.

HEATHEN RAGE also offers a bold and original plan by which Protestant ministers may begin to deal with human nature as an indivisible whole and regain some of their lost prestige.

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but in this fact we see our last hope of a restoration of equilibrium.

* * *

Another Plebiscite

The German constitution of 1919 contains as one of its new features the possibility of calling for a plebescite. If at least 10 per cent of all votes are cast for the volksbegehren (preliminary plebescite) the issue at stake must be brought before parliament, and if not accepted there, made the subject of a general plebescite. At present we have a Prussian plebescite against the present government, demanding the dissolution of the Prussian parliament in which the social democrats, Catholics and the democrats have a majority (the same political groups which make possible the Bruening government), while national-socialists, nationalists, and liberals are not represented. In other words the Prussian parliament is out of date, not taking into account the change which took place when the new reichstag was elected in September 1930.

The steel-helmets started the movement which will reach its climax next Sunday. Under normal conditions the nationalists would not have very much of a chance to put their proposition across, but now it is by no means certain that the result must be negative. The underlying motives responsible for the September election are still apparent, more now than 11 months back. Moreover the communists have decided to join the front of the steel helmet movement, not because they desire to share a government with Hitler and Hugenberg, but because they do not like the present government. Apparently too many communist meetings and papers have been suppressed during the last weeks.

The situation is critical. If the plebescite succeeds the natural result will be the retirement of the German government, even though Germany must not necessarily follow the example of her eldest daughter. The position of the Bruening government is none too strong at the best, and a successful Prussian plebescite might easily bring things to a definite crisis.

[The plebiscite resulted in favor of the Prussian government.—THE EDITORS.]

* * *

Germans Enjoy Hiking

Hiking is one of the few pleasures left to the German people, for it does not cost very much. It is not necessary to make special preparations for it or to arrange to go certain places. Everywhere in Germany hiking is one of the most popular sports and recreation.

The number of jugendherbergen (youth hostels) has increased enormously in recent years. In 1911 there were only 17 such hostels, in 1921 there were 1,300, in 1926, 2,147, and in 1930 more than 3,000. 4,200,000 people were counted in the guest books of the jugendherbergen in 1930, 69 per cent male hikers and 31 per cent female. Twenty per cent from grammar schools, 34 per cent from high schools and colleges, and 30 per cent were professional young people. Sixteen per cent were over 20 years of age.

Jugendherbergen are very modest institutions. For a night one is charged thirty pfennig, if one has a certificate of the Alliance of Youth Hostels which costs 50 pfennig and is good a year. Each hostel has its hausvater who is in charge of the rooms, and furnishes light meals for supper and coffee in the morning to start the young hikers on their daily trip. Usually he is a very loyal fellow who anticipates the desires of the hikers be they young or old. He must be very considerate and tactful for he must take care of organizations of all political parties and religious faiths. It is not unusual to find groups of the Rote Falken (the communist organization) and groups of Protestant and Catholic young people under the same roof. This function the Alliance of Hostels considers one of the most important on its educational program, namely to create an atmosphere of understanding between the various religious and political groups of the younger generation. In that, it appears to be succeeding.

* * *

Radio Christians

Such is the title of a certain type of Christian people against whom Wilhelm Stapel in his Deutsches Volkstum, one of our most prominent monthlies, is launching a very heavy attack. He thinks that radio services should not be arranged by the churches, because they never can create a feeling of fellowship. One merely listens, he says, to something far away which has no personal value. Radio services may have artistic merit, but they have nothing to do with religion in its idealistic conception. After lengthy discussions often full of sarcasm and satire, Stapel reaches the conclusion that radio Christians, as he terms them, are merely an outgrowth of the modern technical age which has its origin in secular philosophy and involves a complete change of civilization and culture. He thinks that the church should break away from this development; should stop using technical features in its services because these features will gradually "technicize" the service itself.

We do not believe that Stapel will find many earnest people to agree with him. Not so many years back there were similar attacks against modernism in its various forms. At that time he fought against the Stockholm movement and Soderblom as its leader, because he thought that Stockholm had nothing to do with religion as he understands it. It may be necessary, even of vital importance, for prophets and preachers to rise up now and then and warn us against the danger of onesided and unconditioned secularism. However, such warnings must not necessarily destroy the many and age-old contacts which exist between religion and civilization. As to radio, the church certainly should not make this new technical feature one of its false gods, but it may use it to spread the gospel all over the world.

SIEGFRIED SCHARFE.

Hon. Grant M. Hudson Joins Allied Forces for Prohibition

Dr. Daniel A. Poling, chairman of the Allied Forces for Prohibition, announces that Hon. Grant M. Hudson, of Lansing, Mich., for eight years a nationally known leader of the dry forces in congress, has accepted a call to become one of the Allied campaigners, who are touring the country in behalf of prohibition beginning at Columbus, O., Sept. 8, and closing at Atlantic City, N. J., on June 7 of next year. The Michigan leader is appearing with the first division of the campaigners, with Dr. Ira Landrith, president of the National Temperance council, and Mr. Robert C. Ropp, chairman of Allied Youth. The remaining two divisions, which follow the first on successive days, are carrying two speakers each: Col. Raymond Robins, with Miss Norma C. Brown, secretary of the Allied Forces, constituting the second division; and Dr. Poling and Hon. Oliver W. Stewart, the third division.

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CHICAGO ILLINOIS

Finds England in Peace Mood

Cleveland Minister Spends Summer in England—Ohio Pastors Plan Meet —Three Faiths in Union Plan

(Correspondence from Cleveland)

CLEVELAND, OHIO, Aug. 20.—Dr. Dilworth Lupton, pastor of the First Unitarian church, is spending the summer in Europe. He writes of his London visit: "I feel as though I had been basking in starlight. What a galaxy! George Bernard Shaw, Lord and Lady Astor, Henderson, England's great foreign minister, the venerable archibishop of Canterbury, Lord Cecil, the prophet who sees beyond national boundary lines and who reminds one of Lincoln, Maude Royden, ablest of women preachers, and C. F. Andrews, bosom friend of Gandhi, all these have lectured to our group." Dr. Lupton says England is deeply stirred by the disarmament question and that the people believe failure of the 1932 Geneva conference will result in war. At the recent disarmament meeting in Royal Albert hall ten thousand were present and for the first time in history an English prime minister and two ex-prime ministers, each representing a different party, spoke from the same platform for the same cause. Dr. Lupton is now in Russia. He will return to his work this fall.

* * *

Foreign Delegates Were Entertained

One of the important extra program meetings during the world convention of the Y. M. C. A. in Cleveland was a luncheon given at the chamber of commerce for thirty of the outstanding speakers from foreign lands by the Federal Council of Churches of Christ in America and the Federated Churches of Greater Cleveland. Bishop Frances J. McConnell presided. Among those present were Rev. H. B. Rahamagi of Estonia, Bishop E. M. Rhode of Norway, Professor Stephen Zankov of Bulgaria, Professor L. A. Zander of Russia, Mr. B. L. Rallia Ram of India, and Dr. C. Y. Cheng of China.

* * *

Universalists and Unitarians Consider Union

At the recent meeting of the Ohio Universalist convention in Cincinnati a resolution was passed requesting the General Convention of Universalist churches which meets this fall, to create a commission to meet with a similar commission of the Unitarian churches to consider steps looking to organic union of the two fellowships.

* * *

Ohio Pastors Will Meet In Cleveland

The Ohio State Pastor's convention will meet in Cleveland in January. This is the first time this conference has met outside of Columbus. The day sessions will be held in the Euclid Avenue Baptist church and the night sessions in the music hall of the municipal auditorium. The Cleveland committee will prepare for at least fifteen hundred pastors. Those desiring it will likely be given free entertainment in homes. Two musical evenings will be provided by J. Finley Williamson. He will use Cleveland choirs on one evening and his own choirs from Ohio and surrounding states on the other.

* * *

Plan Meetings of Three Faiths

Catholics, Jews and Protestants unite annually in Cleveland for two great mass meetings, one on Armistice day and the other on Thanksgiving. Both meetings are held in a down town theater. The speakers for this year will be selected the first week in September. Last year the speakers were Sherwood Eddy and Rabbi Abba Hillel Silver.

The Cleveland Ministers' union, made up of the pastors of all cooperating denominations, meets monthly during nine months of the year. The program for this fall will include addresses by local social workers. The president is Rev. J. W. Heininger, pastor of Emanuel Evangelical church.

Dr. Joel B. Hayden, for many years pastor of Fairmount Presbyterian church, Cleveland Heights, will begin his service as head master of Western Reserve academy in Hudson, Ohio, the middle of September. Rev. Frank H. Ferris will be installed as Dr. Hayden's successor in Fairmount church in September.

Dr. Louis C. Wright, pastor of Epworth Euclid Methodist church, is spending his vacation on his farm in New England. He returned to Cleveland for the world convention of the Y. M. C. A.

* * *

Old Stone Specializes On Weddings

The ministers of Old Stone church perform more wedding ceremonies than all the other Presbyterian ministers of the city combined. There are sometimes as many

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as 150 in one month. One member of the staff gives full time for conference with those about to be married. The church fosters a newly married couples club that has become a power for good. The ministers follow up these young people and help them solve their home problems.

Churchmen of every denomination in this city deeply regret the fact that this is the last year in which Dr. Sheridan B. Salmon will serve as district superintendent of the Methodist Episcopal church. Dr. Salmon is greatly beloved by all his brethren. He has given himself without reserve to every good cause outside of his own communion as well as in. His breadth of vision has been a benediction to the churches of every denomination.

Bishop Warren Lincoln Rogers, of the Protestant Episcopal church, is now in Europe. He will return September 7. Dean Francis S. White, who resigned some months ago, is still serving as dean of the cathedral. It is not known when his successor will be called.

DON D. TULLIS.

NEW YORK CORRESPONDENCE

(*Continued from page* 1121)

difficulties. The above named organization has planned an intensive campaign to be held this coming week, Aug. 23-30, and has named these seven days, "National Anti-Deportation Week."

* * *

Unemployment Study Outline Issued

Many groups in our churches will wish to study the unemployment situation during this fall and winter. To do this effectively some kind of outline or textbook is needed. Anticipating this need the Association press has just published "Unemployment: A Discussion Outline," which has been prepared by Harrison Elliott, Erdman Harris, Nellie M. Day and James Myers. This is a small pamphlet of something over 40 pages with leading questions, source material and bibliography. It should prove of real help to the groups in our churches who recognize the necessity of a thorough study of this critical question.

* * *

Religion in the Schools Provokes More Discussion

Letters are continually appearing in the daily press concerning the question of teaching religion in the schools. Many writers feel that such teaching of religion will tend to perpetuate existing prejudices while others are convinced that children are entitled to receive some religious instruction, "the only proper question being when and where and how soon." A resolution was passed the other day by the Colvin local union of the W. C. T. U. urging the board of education of New York to require daily reading of the Bible in the public schools of the city. The resolution concludes: "Thirty-six millions of people live in states and cities of the United States where the Bible is now read daily in the public schools, either by requirement of the state law or by school board rule. We ask you, the members of the board of education of New York city, to make such rule until such time that a state law will require it."

EDMUND B. CHAFFEE.

Episcopalians to Hold Conference on Healing

Religion and health will be the dominant note of a nine days' conference to be held at St. Mark's church, Denver, Sept. 17-25, during the sessions of the general convention of the Episcopal church. The conference is to be held under the auspices of three societies now working in the church for the promotion of spiritual health and healing: the Life Abundant society, the Society of the Nazarene and the American Guild of Health. Christian healing has engaged the attention of the Episcopal church since the triennial meetings held in Portland, Ore., in 1922, when the subject was popularized by the work and presence in this country of James M. Hickson, an English layman, who conducted a series of missions in this country.

Nearly Five Million Drop in Presbyterian Church Receipts

A decrease of $4,876,682 in contributions to church causes for the year ending March 31, 1931, has just been reported by the Presbyterian church in the U. S. A. Total contributions were $58,171,381; the major decrease was that of $4,079,496 in local congregational receipts. An increase of 15,023 was reported in the communicant membership, which at the end of March totaled 1,999,131. An increase of 27 ministers brings the total up to 10,014. In support of the official boards of the church, the benevolence contributions totaled $8,240,235, a decrease of $550,742 from the preceding year.

W. S. Athearn Heads Butler University

Dr. Walter S. Athearn assumes the presidency of Butler university, Indianapolis, this autumn, succeeding Dr. Robert J. Aley, whose resignation took effect July 1. Dr. Athearn resigned his position as dean of the Boston university school of religious education and social service in 1929 and since then has devoted his time to research and writing; he spent the past summer in Oxford, Eng. For many years Dr. Athearn was professor of religious education and applied psychology at Drake university, Disciples school in Des Moines, and served also as dean of Des Moines university for a time. He came to Boston university in 1916. He is the author of many books in the field of religious education. Zion's Herald reports as from a reliable source that "by accepting the presidency of Butler university, Dr. Athearn brings to that institution a gift of $2,000,000, which was conditioned upon his acceptance. Dr. Athearn will have more than $5,000,000 available for instruction, besides $3,000,000 for buildings and equipment, with more to follow."

Dr. L. P. Jacks Resigns Principalship

Dr. L. P. Jacks has resigned as principal of Manchester college, Oxford, Eng. He has held this office for 16 years, and in addition has taught philosophy, edited the Hibbert Journal and written many books. He is now in his 71st year.

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A Bibliographical Guide to the History of Christianity, edited by S. J. Case. University of Chicago Press, $2.50.

Meeting the Challenge of Modern Doubt, by James Gordon Gilkey. Macmillan, $2.00.

The Unknown God, by Edward Remington Ames. Ivan Deach, Jr., Los Angeles.

Paying Your Sickness Bills, by Michael M. Davis. University of Chicago Press, $2.50.

American Poetry from the Beginning to Whitman, edited by Louis Untermeyer. Harcourt, $3.50.

The Creeds of Christendom, with a History and Critical Notes, by Philip Schaff. 3 volumes. Sixth edition. Harper & Brothers.

John Calvin, the Man and His Ethics, by Georgia Harkness. Holt, $3.00.

Jesse and Maria, by Enrica Von Handel-Mazzetti. Holt, $2.50.

Stories of the States, by Nellie V. Sanchez. Crowell, $2.50.

The Pacific, by Stanley Rogers. Crowell, $2.75.

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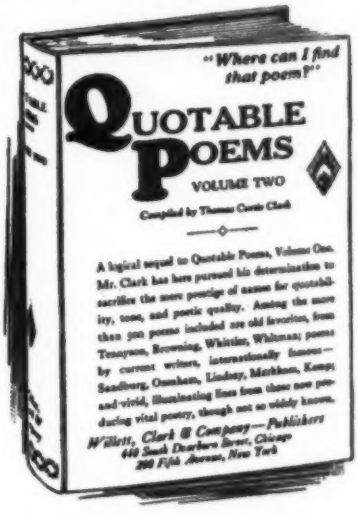
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